

124.

New Series.

VOL. IX.

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DELIGHTFUL."

APRIL.

THE DIETETIC REFORMER.

TWOPENCE MONTHLY.

LONDON: F. PITMAN.

MANCHESTER AND LONDON: JOHN HEYWOOD.

AND VEGETARIAN SOCIETY,
56, PETER ST., MANCHESTER.

1882.

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THE DIETETIC REFORMER, AND Vegetarian Messenger.

CXXIV.—NEW SERIES.]

1ST APRIL, 1882.

[PRICE TWOPENCE.

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OBJECT—To induce habits of abstinence from the Flesh of Animals (fish, flesh, fowl) as Food.

SUBSCRIPTION.—The Society is supported by (1) Members, (2) Associates, and (3) Subscribers. to each of whom the Society's magazine is posted monthly. Supporters of each class contribute a minimum subscription of half-a-crown a year. Remittances may be sent in halfpenny, three-halfpenny, or three-penny postage stamps, or in the new postal notes. Penny postages should not be used, except in the case of amounts not exceeding one shilling. Cheques and orders to be payable to R. Bailey Walker.

CONSTITUTION.—The Society is constituted of a President, Vice-President, Treasurer, an Executive Committee, a Secretary, and an unlimited number of Members and Associates above the age of fourteen years, who have subscribed to the Declaration of the Society. The Forms of Declaration can be obtained on application to the Secretary.

DEFINITIONS.—(a) A "Member" agrees to *adopt* the Vegetarian system of Diet, pays a yearly subscription, may *vote* at the Society's meetings, receive the Society's magazine, and is eligible for election to any office of the Society.—(b) An "Associate" agrees to *promote* the Vegetarian system, pays a yearly subscription, may *attend* the Society's meetings, and receive the Society's magazine.—(c) A "Subscriber" pays a yearly subscription, and receives the Society's magazine.

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NOTICES AND CORRESPONDENCE.

For List of Subscriptions see D. R. for May.

 *For further List of Members and Associates, see May number.*

"The Mother Country; or, the Spade, the Wastes, and the Eldest Son," by Sydney Smith. Can any reader supply a copy of this work?

SOUTHAMPTON.—*We are glad to mention a medical practitioner in Southampton to whose care Vegetarians may be safely commended, Dr. William Galgey, 77, Marland Place.*

MANCHESTER.—*Monthly Social Meeting, at Mr. Smallman's Restaurant, on Saturday, 15th April, Tea at five o'clock; 9d. each. Ladies invited. See fuller announcement on p. xiv.*

"I note the appearance of celery essence as flavouring material. Try celery seed bruised in marble water. Cook will know proper quantity: guess she will not trouble chemist afterwards."—J. H.

HART'S DIETETIC CHOCOLATE can be had at 337, Strand. I have had a hand to mouth acquaintance with I think every member of the chocolate family, and I think Hart's "the flower of the flock."—T.H.E.

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A RECITATION BOOK having been repeatedly suggested, we shall be obliged to readers and correspondents who will mention suitable selections in the way of songs and recitations which might properly find place in such a book.

"W" (Norwich) writes, "There cannot be a nobler cause than ours; it should go hand in hand with that of the Gospel; both tend to exalt the mind of man; in fact, the Christian preaches 'peace on earth' which the Vegetarian practices."

THE EXECUTIVE COMMITTEE meet for business at 56, Peter Street, Manchester, at 6 o'clock, on Friday evenings, 21st April, 19th May, 16th June, 14th July, 11th August, 15th September, and 6th and 18th October, 1882.

NEWCASTLE-ON-TYNE.—The Food Reform Association meets at 5 p.m., on the first Saturday of each month, at 13, Hood Street (Y.M.C.A.). All interested in Food Reform are invited to attend. E. Proctor, President; Wm. Grant, 12, East Parade, Hon. Secretary.

"J. R." (Watford) writes, "This evening, while in the public library, I was glad to see the "Dietetic Reformer," for I decidedly believe there is no matter that needs so much reformation as diet. I am desirous to have it monthly, therefore enclose 2s. 6d. in payment for a year's supply."

The "Imperial Electro Re-Vitalizer," a curative agent long known in the oriental world, is a pure vegetable compound, and a favourite remedy for sore throats, chest affections, &c. It is sold at 1s. 1½d. and 2s. 9d. by chemists, or by Mr. Frederick Harrison, Didsbury, Manchester.

HOME-GROWN PEAS.—Are not our home-grown peas just as good as lentils as to flavour and nutrition too? I have tried both fairly, and prefer peas. Equally so with some other articles fancied because grown cheaper; chestnut bread, e.g. They are very good roasted, but might puzzle a baker.—J. H.

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"Is there any book presenting in a thorough manner the economical side of our question as it bears on farming? I live in a farming district, and nearly every farmer raises cattle for the market; also cheese." [See article on "Corn, Cattle, and Pasture," in D. R. for 1878, also "Corn and Cattle," by Mr. W. E. A. Axon.—EDS.]

THE DIETETIC REFORMER,

AND

Vegetarian Messenger.

CXXIV.—NEW SERIES.]

1ST APRIL, 1882.

[PRICE TWOPENCE.



ELDER F. W. EVANS, of the Shaker community, Mount Lebanon, who lately joined the Society, has written several interesting letters to our Secretary. In a recent one he mentions that the North Family, to which he belongs, is composed of about sixty members. For the information of those who are interested in our colonization scheme, we may mention that the settlement of which Elder Evans is chief is a Vegetarian colony *de facto*. Mr. Evans writes:—

There are seven families in the society. Each is a community holding their own real estate, and managing their own affairs. Ann Lee, the founder (she was a Quaker) had testimonies against war, poverty, swearing, paying tithes, drilling to learn to kill, and in favour of plain dress and address, of honesty, industry, cleanliness, godliness. She said the time would come when her people would eat no animal food. . . . Her first testimony was against the abuses of the powers of procreation. Her second is against the abuses of the powers of nutrition—the stomach.

Jesus ended His life labours with a typical meal—supper (not the *last*, but the *first* supper). There was no animal food. There should be none in His kingdom. All Christendom is still praying for His kingdom to come on earth, in which each one will have “daily bread”—no flesh. For one hundred years no Shaker has lacked the “daily bread,” but they had flesh-meat with it. No Shaker has ever been condemned as a violator of law, because they were delivered from temptation, not because they were better than others. So your Quakers, for the same reason, in degree, furnish no paupers, no harlots, no criminals.

Jesus said—“I am the way, the truth, and the life.” That is to say to His disciples, “You should go, and be, and live as I have done.” “As he was, so we are in this world.” Thus they were preparing for the kingdom. So you have commenced with your eating. Please read last part of page 4 in “Food for the Million.” Read and wonder at *your* Shakerism! “Wars will cease; mankind will become one great brotherhood; all creatures will be healed; sham kings and thrones and presidents vanish, because the Christ Spirit will reign over a renewed people and a redeemed world.”

[At first] Shakers undertook to redeem the world by correcting generation. It was like attempting to stop the Euphrates—the river of life—without touching the springs and streams that feed it. Now, with you, we are beginning to learn that we can never “dry up the Euphrates”—[or redeem the individual man]—unless we attend, scientifically, to the solid matter and liquid streams that go into the stomach by the mouth.

The first sin was [by] eating—then generation. Hence war and murder. These never ceased until a Vegetarian became the Prince of Peace—as a type. So men will never cease to learn war, maintain military establishments, and fight, until “Thou shalt not kill” becomes the watchword of human beings.

Enrol me as a member. Send me some tracts, &c., &c. I send you £1 I give you all liberty to think me erratic, enthusiastic, visionary, &c. With a good home, composed of sixty congenial souls (more than half women), with material things to be used and not abused—in short, with all the blessings you look for as the result of Vegetarianism practised from spiritual motives, can I not well afford to let the world have its say? I hope to live to see you found Shaker societies in England, that shall far exceed those of America, who hitherto have been “weak through the stomach.” The American woods are a scene of beauty at this season. We have on our own land, hickory, butternut, beech, and other kinds of nuts. The boys and squirrels have fine times! I came here when I was twenty-two, and have now been here fifty-one years.

THE *Weekly Scotsman* of Saturday, 28th January, had an interesting and lengthy article on North-west Iowa as a field of settlement for emigrants. The configuration of the country, its climate, products, and other conditions are stated. Amongst the products mentioned by the writer are cattle, which can be kept at small expense and sold remuneratively. How this is done is not a very attractive story. The writer says:—

“I found it a common arrangement in stock-yards to put with every steer fattening on corn a couple of hogs to pick up leavings. The hogs, it was said, were thus fattened without extra feed; but it might perhaps be a question how far such a filthy mode of feeding was not answerable for the hog cholera by which some farmers had lost pretty heavily.”

THE removal of the elephant Jumbo from the Zoological Gardens has evoked an animated correspondence in the public journals, including a letter of most earnest protest from Mr. Ruskin, himself an old Fellow of the Zoological Society. We can do no more in this magazine than quote, as an illustration of this painful event, the manly letter of “E. M.” which appeared in the *Morning Post* of 27th February. “E. M.” writes:—

“The suffering, present and prospective, caused by the action of the Royal Zoclogical Society in relation to the elephants Jumbo and Alice, calls for the most energetic opposition, both on the part of the societies devoted to the protection of animals, and of all persons possessed of ordinary human feeling. Apart from the slight offered in the persons of the elephants to the current notions of domestic morality and the shock of the revolting treachery of the proposal to employ the female elephant as a decoy—the separation from each other of two creatures so highly organised and tenderly attached will constitute a refinement of torture the invention of which might be envied by Professor Mantegazza himself. And occurring as does the incident of the elephant at the very time when the whole practice of “experimental research” is on its trial, we are justified in regarding it as a challenge offered by the ruthless votaries of a science wholly materialistic, to the moral and sympathetic sentiments of the community, in the belief that under their tuition the nobler side of humanity has

approached extinction so nearly that it can be defied with impunity. Of one result of the experiment, if persisted in, there can be little doubt. Both of the bereaved animals will pine away and probably die with grief, and, so far as purchasers and vendors are concerned, humanity will be avenged, for they will have lost their property, and earned, instead, the disgust of the public of two worlds. Better far for Mr. Barnum's prospects of success in the future that, yielding to a generous impulse—of which no man, I am assured, is more capable—he at once renounce his claims, on the simple ground of the unanticipated cruelty involved in the fulfilment of the contract. Golden opinions will then be his in a degree otherwise undreamt of, and the satisfaction of having administered a rebuke to the hideous selfishness with which, in these days, many are wont to seek their own gratification even at the cost of the most excruciating suffering to others."

No wonder that Mr. Laurence Oliphant has suggested the colonisation of Eastern Palestine. Writing on "The Exceeding Fertility of the Country East of the Jordan," Mr. Selah Merrill, archæologist to the American Palestine Exploration Society, thus refers in his book ("East of the Jordan, a record of travels in Moab, Gilead, and Bashan." London : Rd. Bentley, 1881, see page 91) to the productions of this wonderful region :—

"The finest wheat in Syria is said to come from the Hauran, while in the northern portions, where there are villages, the productions are varied and abundant. In the fields near the foot of Hermon, on the plains toward Damascus, in Jebel Aylûn, and about Es Salt, the grape crop is a perfect marvel, both in regard to the amount produced and the quality of the fruit. Further east, about Bozrah, Salchad, and on the slopes of the Hauran Mountains, are traces of ancient vineyards, which show the suitableness of the entire Bashan country for vine culture. Neither in Europe nor California have I ever tasted sweeter or more delicately-flavoured fruit of this kind, nor seen clusters of such immense size as I have seen and tasted in Eastern Palestine."

"FRUITS and Fruit Growing" has been the subject of an important letter by "Pomologist" to the *Cheshire Observer*, in which the writer says :—

"Your last issue contained a *résumé* of a paper read before the Chester Society of Natural Science, upon the important aspect of agricultural economy. The question was viewed, apparently, from a strictly scientific point of view—the climatic influences were considered, and the temperatures analysed and compared with tables showing the fluctuations in other counties. Starting with the remark that 'it was probably owing to the fact that the climate was specially suitable to fruit growing that cider orchards were originally planted in Worcestershire,' the lecturer appears to have closed with the observation—'It seemed doubtful whether it would pay to grow the harder and less perishable fruits, such as apples and pears, except as a luxury for the rich.' With which sentiment I cannot agree. This question of fruit culture in these days of agricultural depression, land reform, and national and domestic thrift, is one which must demand its share of attention from those interested in the welfare of the nation and the advancement and development of the arts, especially in their relation to agriculture, a branch hitherto (in this county) more devoted to the production of

cheese than of pippins. This is a phase which ought to be taken into account. Cheshire is noted for its cheese, Worcester for its cider, Kent for its hops, Leicester for its sheep, Hereford for its oxen, and so on. These county characteristics are singular, and open out an interesting field for enquiry as to *why*? Thus, observe that what the district has been asked, or imagines itself to have been asked, to produce it has been able to produce, and Cheshire, broadly speaking, has only grown its apples for the farmers' dumplings, and its pears to be shaken from the trees but half ripened, and hurried off to the early markets of neighbouring and manufacturing towns. Yet the damsons of the Farndon district, the strawberries and small fruits from the market gardens, show what can be done; and I believe when Cheshire gives attention to fruit-growing proper, fruit will be properly grown. Reference was made to quality: yet, quality as applied to fruit is an abstract term. The orange and the lemon are grown beneath one sun, in the same clime; yet the sweetness of the one is of a 'quality' very different from the acidity of the other. Thus I may like the flavour of the Ribston pippin, whilst others prefer a more pronounced sweetness, and fruit of each may be gathered in one orchard. Of course there are fruits we cannot grow, and would not attempt to grow. Grapes on cottage walls may be denied us; but we can have jargonelles, and I feel convinced we can grow them, too, if we try. Given careful selection of situation, proper division of shelter, judicious judgment in choosing varieties, and due attention to growth and culture, the fruit orchards of the future may not only mark our progress, but become a source of value to the possessors and to the public at large."

PROFESSOR VIRCHOW ON BOVINE TUBERCULOSIS.

"THE COMMUNICABILITY OF BOVINE TUBERCULOSIS TO MAN" is the subject of the leading article in the *Homœopathic World* for November. "As nearly half our daily flesh-food in this country is beef, it is a very startling reflection," says the writer, "that such a terrible disease may be communicated to us in our succulent steak, or in the glorious roast beef of old England, and in the milk we give to our babes." The article is based upon the very important paper which was read before the Cambridge Medical Society in 1880 by Dr. Charles Creighton, Demonstrator of Anatomy to the University, entitled "An Infective Variety of Tuberculosis in Man, identical with Bovine Tuberculosis," and which was subsequently quoted in the medical journals. Dr. Creighton cited the details of a number of cases of tuberculosis in the human subject, some of which are reproduced in this article. Dr. Creighton's contention, which cannot be too widely known, is "that these are all cases of bovine tuberculosis; that they show the distinctive and specific characters of that disease; and that they have precisely that relation to bovine tuberculosis which glanders in the human subject has to equine glanders. Bovine tuberculosis is a disease by itself as much as glanders is. It has well-marked distinctive characters, which appear to me to be reproduced,

more or less, in all these cases." What these distinctive characters are Dr. Creighton then proceeds, in elaborate and precise medical language, to indicate in detail. Further, Dr. Creighton urges, these must be cases of *bovine* tuberculosis; they are otherwise unaccountable. In none of them, he adds, with one doubtful exception, "were the clinical facts, or the appearances after death, those of ordinary tuberculosis." A quotation from Professor Virchow's address at the International Congress for Hygiene, &c., held at Brussels in 1877, is next appropriately introduced. Professor Virchow alludes to it as a question much ventilated in Germany—

"How far bovine tuberculosis—hitherto regarded as purely a spontaneous disease of the ruminant animals—is a communicable disease, and, indeed, communicable to man. If this were so, it would follow that sanitary regulations should be directed against this disease to a much greater extent. It has been determined by the inoculation upon other animals of substances from animals that have died of this disease, that it may be communicated exactly in the same way as in the inoculation of tuberculosis. On that point there is in Germany no longer any doubt. A further question is whether, by partaking of substances coming from a tuberculous animal, similar, and, in fact, tuberculous diseases may be induced in man—in how far such an infection may arise (*a*) from the partaking of flesh, (*b*) through milk."

The reply given by Dr. Creighton to Professor Virchow's "further question" is decided and definite. Tuberculous diseases may be induced in man from a tuberculous animal—either by partaking of their flesh or their milk. Dr. Creighton claims the series of cases which he has observed as proof of "specific and distinctive bovine tuberculosis" communicated to man. In short, cattle suffer largely from the disease described in popular language as consumption, and persons who persist in eating the flesh or using the milk of such cattle take the risks of partaking thereby of the diseases which affect the cattle; or, in medical language, "the bovine disease in man reproduces, on the whole exactly, the morphological features of the disease in the cow;" and as to the precise conveyance of this disease, we are further told, "it is in the juices and particles of the tainted animal that we must suppose the contagion to reside." Widely interesting as the subject is, it can hardly be said to have any visible relation to homœopathy, and the editor justifies his introduction of it on the ground of its "extreme importance." It is, he thinks, "very important to *know* that the milch cows which supply our nurseries and tea-tables are *healthy*," and it is as well not to dine off a portion of the carcass of one of these animals which has suffered—as it is said that most of them do—from bovine tuberculosis. Moses, we are told, was "an advanced sanitarian and hygienist," and it would be well if so-called Christian legislators would concern themselves about the people's food, and "give us, at least, the advantage of the Jewish laws."— $\Delta\epsilon\lambda\tau\alpha$

CORN OR CATTLE.

*A paper contributed to the Annual Conference of the Vegetarian Society at Manchester,
19th October, 1881, by the Rev. Professor J. E. B. Mayor, M.A.*

SOME thirty years ago, travelling through the estates of the Marquis of Breadalbane, I heard Scotchmen lament the depopulation of the country : "When the next war comes, let them enlist the deer to fight their battles." I have often thought of these words when reading of other times and their lessons ; the "afforesting" of large tracts by William the Norman* ; "The Deserted Village," with its indignant dedication to Sir Joshua Reynolds ; Tuscany, untenanted of its yeomanry, a sight which stirred the wrath and inspired the reforms of Tiberius Gracchus.† Or consider in the noble peroration of Thirlwall's *Greece* (VIII., 460, first edition), the evidence of Strabo on the country's desolation (B.C. 29), "of Arcadia it was not worth while to say much, on account of its utter decay (Strabo, p. 388). There was scarcely any part of the land in tillage, but vast sheepwalks and abundant pasture for herds of cattle, especially horses ; and so the solitude of Aetolia and Acarnania had become no less favorable to the rearing of horses than Thessaly." From Polybius, Thirlwall cites (p. 464) the causes of depopulation : "For when men gave themselves up to ease and comfort and indolence, and would neither marry nor rear children born out of marriage, or at most only one or two, in order to leave these rich, and to bring them up in luxury, the evil soon spread, imperceptibly, but with rapid growth ; for when there was only a child or two in the family, for war or disease to carry off, the inevitable consequence was that houses were left desolate." Similar pictures of Gaul under the last empire may be seen in Sismondi and other historians.

In a book, just published, on the "Romance Regions of the Roman Empire"‡ a parallel is drawn between imperial Italy and modern England. Not Italy, but Sardinia, Sicily, Egypt, proconsular Africa, supplied Rome's hungry paupers with bread. "We may compare England and its colonies—the English farmer must soon succumb before the American corn—protective duties [has Dr. Jung never heard of Peel?] are of no avail in the long run. Sooner or later—it is an economical necessity—the English farmers must emigrate, while old England will only retain an importance for the ruling lords of the nation, for their parks and domains, and for the growing of vegetables and breeding of cattle to satisfy the immeasurable wants of the capital."

* Compare Francis W. Newman, *Lectures on Political Economy* (London, Chapman, 1851), p. 131. "As far as I am aware, to eject the population in mass is a very modern enormity. We think of it as peculiarly Irish ; yet nowhere perhaps was it done more boldly, more causelessly, and more heartlessly, than from the Sutherland estates of Northern Scotland early in this century. Between the years 1811 and 1820, 15,000 persons were driven off the lands of the Marchioness of Stafford alone ; all their villages were pulled down or burnt, and their fields turned into pasturage."

† Plut. vit. Tib. Gracchi, 8, sec. 5 ; "His brother Gaius has recorded in a certain book, that Tiberius, on his way through Tyrrhenia to Numantia, observed the desert state of the country, and that the cultivators and shepherds were foreign slaves and barbarians" ; see the whole chapter about the substitution of slave for free labour, and the usurpation of the public land by the rich ; sec. 2, "the poor, being expelled, were not willing to take military service and were careless about bringing up families, in consequence of which there was speedily a diminution in the number of freemen all through Italy, and the country was filled with barracoons of barbarian slaves, with whom the rich cultivated the lands from which they had expelled the citizens." See also c. 9, sec. 3, "The wild beasts of Italy had their dens . . . while the men who fought and died . . . were houseless." On the whole subject of the agrarian laws and colonies of Rome, see Marquardt *Römische Staatsverwaltung*, I., (Leipzig, 1873) 430-455.

‡ Julius Jung—*Die Romanischen Landschaften des Römischen Reichs* : Innsbruck. 1881. 8vo. (p. 11.)

I have neither the leisure nor the mastery of statistics requisite for working out the parallel in detail, but I may be allowed to point out a few of the sources from which champions of our cause, better equipped than I, may draw.

Everyone knows Pliny's exclamation (*Hist. Nat.*, 18, sec. 35) *latifundia perdidere Italiam*, "the concentration of land in few hands has been the ruin of Italy."* Many country towns in the imperial time bear the forlorn epithet, "Empty" (see Marquardt *Römische Staatsverwaltung*, Leipzig, 1873, I., 454, and my notes on Juvenal III., 2; IV., 27). As early as Cato's time it did not pay to grow corn in Italy; he names his two books on agriculture, *Olivetum* and *Vinea*, the olive-orchard and vineyard.† His successors‡ clearly shew the connexion of vast domains with a social revolution, grass for corn, slave labour for free.

Much information respecting the culture of cereals in the Roman Empire may be found in A. F. Magerstedt *Bilder aus der Römischen Landwirtschaft*, V. (Sonderhausen, 1862), pp. 254—303. Other parts of the work treat of gardening and other agricultural labours.

ALEXIS ST. MARTIN.

THE present year has witnessed the death, in his 77th year, of Alexis St. Martin, a man who, without any scientific attainments, was yet able to be of considerable service to medical science. St. Martin was a French Canadian, engaged as a *voyageur* in the service of the American Fur Company at the age of 18, was a robust and hardy youth. On the 6th of June, 1822, he was seriously wounded by the accidental discharge of a gun. The shot perforated his stomach, carrying away integuments and muscles as large as a man's hand, together with the anterior half of the sixth rib. Half an hour after the accident he was placed under the care of Dr. William Beaumont, by whose skilful treatment he recovered, though a year elapsed before he was able to resume work at all, and then only of a lighter kind than he had been previously accustomed to perform. By 1824 St. Martin had completely regained his original state of health and strength, and all that remained of his once dangerous wound was a fistulous aperture leading directly into the stomach. This suggested to Dr. Beaumont the possibility of performing experiments on the functions of digestion. The case was not absolutely without precedent, but in those recorded by Wencker and by Richerand there had not been the same opportunities for observation, nor could the results have been so satisfactory. St. Martin was to all intents and purposes a man in normal health, in whom could be watched the actual processes by which the waste of daily life is repaired through the transformation of food. Dr. Beaumont's experiments were made first in 1825, and again at intervals from 1829 to 1831. During a portion of this time, St. Martin, who had married and become the father of a family, left his employment as a *voyageur* and became the servant of Dr. Beaumont, in order that the experiments might be resumed and continued. It would be out of place to enter into details here as to experiments whose results have now become classical. They yielded important data as to the varying degrees of digestibility of different foods, and as to the theory of hunger, although Dr. Beaumont's own conclusions on this point were not received without controversy. The processes of mastication and deglutition were

* In Sec. 15 of the same book he attributes it to the *latifundia* that Italy was no longer able to grow its own corn. Compare my notes on Juvenal, XI., 78—80, 89; XIV., 159, 163, 172.

† See Marquardt, *Römische Privatalterthümer*, Leipzig, 1867, II., 5—9. I. (1864), 141, 142, on Slave-cultivation.

‡ Varro r.r. II. præf. sec. 4. Columella I. præf. sec. 20. Compare Livy VI., 12, sec. 5. Wallon *Histoire de l'Esclavage*, II., 377—9. Dureau de la Malle *Économie Politique des Romains*, Book III., a. 21.

carefully observed. It is probable that the case of St. Martin was the first which allowed of the chemical examination of pure gastric juice, and the analyses made by Dungleson, Emmett, and Silliman were, therefore, of special importance. The influence of fear and anger was duly noted, and the effects of St. Martin's occasional indulgence in spirits were also recorded. On this Dr. Combe remarks :—"Had St. Martin's stomach and its inflamed patches not been visible to the eye, he, too, might have pleaded that his temporary excesses did him no harm ; but when they presented themselves in such legible character that Dr. Beaumont could not miss seeing them, argument and supposition were at an end, and the broad fact could not be denied." In 1838 Professor Owen and other physiologists proposed to the British Association to bring St. Martin to England for further experiment. The chemical and medical sections joined in recommending a grant of £200 for the purpose, but a noble member of the association objected on the ground that the subject was coarse, indelicate, and calculated to disgust, and the too complacent scientists, in consequence of this opinion, rejected the grant.—A.

◆◆◆◆◆ Correspondence.*

A BACHELOR'S CHRISTMAS DINNER was enjoyed by several members of the Vegetarian Society, all likewise of the Order of Danielities, at the hospitable residence of brother Finbow—a dinner at once simple and natural, yet attractive and appetising, consisting of *fruit and nuts only*, but in great variety, *uncooked*, the most unique of all perhaps being the fruit of the passion-flower. How easily anyone could entertain his friends on festive occasions were they satisfied with such a repast, and how great the contrast to the usual gluttony on that day ! All were satisfied ; no laughter rang more merrily than ours. The sense of delight arising from harmony with Nature and her laws ; the joyous freedom from the trammels of custom ; the pleasurable satisfaction in the purity of our diet, and the approval of conscience in that we had taken one step towards the abolition of cruelty, all contributed to our enjoyment. Our banquet was perfection in itself, even though it consisted of the fruits of Paradise without the garden and the Eve. It is intended to carry out our idea on a more extended scale next Christmas.—FRED. W. SHEARING, Secretary of the Akreophagists' Cycling Club.

"OUTDOOR FRUIT FOR THE MILLION."—I think that want of space forbade your giving to your readers a fuller account of this small, but important work. The writer has cultivated for his own pleasure, not for the market, more than 20 years, after long experience in fruit-growing abroad. His orchards, near Bala, in Wales, have been open to the observation of his neighbours. He writes with his name, E. K. Kynaston ; and if his statements are false, they are sure of early confutation. There is nothing paradoxical in his alleged success, except that the English cultivators have been so slow to learn simple facts. That the roots which nourish wood need to be severely pruned in fruit-trees, is a received doctrine. Only the tap root Mr. Kynaston forbids to meddle with, for by it the tree is held fast against wind. His *peculiar doctrine* is, that from the moment when the bloom appears until the fruit is finally perfect, the rootlets beneath the stem (which are the true nourishers of the fruit) must be persistently fed by liquid manure. When, as often happens, the fruit drops off soon after it is formed—a calamity generally ascribed to some *blight of the weather*—Mr. Kynaston attributes it to *starvation*. Such is his new doctrine,—surely of high interest, and especially to those who renounce flesh-food.—F. W. N.

* The Vegetarian Society does not hold itself responsible for opinions of individual correspondents.

RHEUMATISM AND ANIMAL FOOD : A CASE.—Two maiden ladies, sisters, live in Kent, of about the same age and were brought up together : one of them is a martyr to this dreadful disease, but the other, who from a natural disinclination has never eaten flesh-food, has never had the slightest experience of the disease. It is singular that until lately the connection between the disease and the diet has not been recognised.—S.

AN EXPERIMENT.—I have been recently trying an experiment in Vegetarianism, with satisfactory results. For fuller understanding, however, some information about the experimenter seems necessary. For twenty-three successive years the writer occupied the onerous position of medical superintendent to two asylums—one for private the other for pauper patients. During these twenty-three years his professional work averaged from fifteen to eighteen hours daily, with one month's holiday per annum, and that not always obtained. As a matter of course the worker, after six months' unheeded warnings, broke down from heart disease, and was thereby obliged to resign his situation two years ago. The attack was indicated mainly by *angina pectoris*, especially neuralgic in character, with great nervous prostration. After a trial of two months, improvement began, but for eighteen months he was liable to recurrent attacks on making any exertion physical or mental—at his best a confirmed invalid. In the spring of this year the writer again broke down from what may be called an attack of acute dyspepsia, indicated by great thirst, bad taste, foul tongue, loss of appetite, intense constipation, persistent flatulence, loss of sleep, and mental exaltation. The attack lasted for two months. During that period and for the whole of the preceding eighteen months the writer was under the approved treatment—medicines, stimulants, concentrated animal soups, fish, flesh, fowl, &c. For the first two or three weeks of convalescence the progress of improvement seemed to the writer extremely slow and unsatisfactory, he therefore determined to take the case into his own hands. His first prescription was as follows : *Negative*—No medicines, no stimulants, no animal food, no condiments (salt excepted), no tea, no coffee, no white bread. *Positive*—Porridge and milk, turnips, cabbage, potatoes, rhubarb, fruit, brown bread. *Results*—He has now adhered to this programme for three months, and with gratifying success. Before beginning this course, walking a few times across the bedroom was more than enough. By the end of the first week improvement was marked, and rapid progress was made, so that now the writer feels better than he had been for the preceding two years. Physical or mental efforts must still be made with bated breath, for even Vegetarianism cannot cure, though it may retard, heart disease. One fact connected with the experiment deserves to be put under a *nota bene*. From the first onset of the disease two years ago, flatulence, with its usual discomforts, was a daily annoyance, often a distressing one. Dinner, during the first three weeks of the above experiment consisted literally of cabbage, potatoes, brown bread and butter, and a little cold rhubarb—be it observed no condiments were used, potatoes old, no fruit to be had—a dinner which every medical man between John o' Groats and Land's End would pronounce the best possible prescription for the production of flatulence, yet the fact remains that, with the commencement of such dining, flatulence fled and has not since returned ! To avoid sailing under false colours the writer wishes to say that he is not yet a pure Vegetarian, though nearly so. He takes breakfast, lunch, and dinner, but no tea nor supper. Organic heart disease may be ameliorated, perhaps retarded, not cured. When the next storm comes, and come it must, and shelter is sought under professional protection, the writer will no doubt be obliged to succumb to the old régime—medicine, stimulants, and animal food. So long as he is able to direct himself it is his determination never again to taste animal food—fish, flesh, or fowl.—J. G., M.D.

AN OCTOGENARIAN'S ADVICE.—You have probably noticed these fasting cases in America. Whether the fasting has been actual or not, one thing seems clear, that we can do a great deal more fasting, without injury, than we do; and it has occurred to me that the Society may wisely commend fasting every other day, or perhaps every third day. Our doubting friends might meet the case half-way by taking one of Schlickeysen's acorn lunches on the fast days! *My* great faith is in whole-meal bread, Scotch oatmeal, crushed wheat, hominy, and would be in crushed peas, if these could be had, rather than pea-meal, in which I always fancy an acorn flavour. Not that I suspect any harm from *ground* acorns. At present I am living pretty much on peas and beans—fresh, I mean. Whole-meal bread I am very peremptory about, and I get the other substances as often as I can circumvent a somewhat unbelieving house-keeper. Now the malt duty is taken off, I rather wonder that malt meal is not coming into use, and fancy it only wants starting. It would make a sweet bread without the expense of sugar, and certainly nothing but prejudice can hinder our making malt tea—that is, our old-fashioned sweet sort. I fancy this, with a slight infusion of hop to tone down the sugar, would give us, chemically, as good a substitute for beer—full of good and nutritious qualities—as can be desired, and I am somewhat surprised medical men have not taken the idea.—J. H.

BIRMINGHAM.—Of our progress here I can speak with confidence; and if other towns are doing as well as we are, there need be little anxiety for the future. In the first place, we have a local Vegetarian Society composed of members and associates, who subscribe not less than half-a-crown yearly, and who give the same assurance of their adhesion to our principles as do the corresponding grades in the parent Society. Our Society has been in existence rather more than a year. Its early meetings were held in a coffee tavern near the Market Hall, and the attendance was generally more select than numerous. But we were not discouraged, and we determined to make good the position which we had occupied. Our meetings were held monthly, at which papers were read and various subjects discussed bearing upon Food Reform. So things went on for several months, new members being added from time to time as the existence of our Society became better known. What gave the greatest impetus, however, to the movement was the spirited resolution of Mr. Alfred Hughes, one of our members, to open a Vegetarian Restaurant in Paradise Street, near the Town Hall. It is no exaggeration to say that Mr. Hughes's enterprise has done more for the Vegetarian cause in this town than could have been accomplished by our unaided efforts in ten years. The Restaurant was opened on the 29th of July, and it is gratifying to be able to state that the public are showing their appreciation of Mr. Hughes's pluck by crowding his dining-room daily. It would be unfair to omit the name of our hon. sec., Mr. J. C. Pool, whose exertions from the commencement have been indefatigable; and he has been ably supported throughout by Messrs. Arthur T. Carr, E. S. Cooke, H. J. Lockwood, and W. Scott. It is a matter for regret that Mr. T. C. Lowe, B.A., was compelled, owing to his professional engagements, to decline the office of president of our Society. His name and powerful advocacy would have been of the greatest service to us in that capacity. But we have secured him as a vice-president, together with Mr. G. Trobridge, of Smethwick, a Vegetarian of 30 years' standing. On the last day of November we held a Vegetarian Banquet, in celebration of the anniversary of our Society, at which about 150 persons were present. The dinner was provided by Mr. Hughes, and our non-Vegetarian guests appeared to be highly interested by the excellent bill of fare provided for their consideration. After dinner, a lecture on "Food and Health" was given by Dr. T. L. Nichols, and was listened to with marked attention by the audience. This closes our record of work for the year.—T. G. VAWDREY.

with that of the executioner. I lived, then, till I was twelve on bread, milk products, vegetables and fruit. My health was not the less robust, nor my growth the less rapid; and perhaps it is to that *regimen* that I owed the beauty of feature, the exquisite sensibility, the serene sweetness of character and temper that I preserved till that date.”*

Some years before the publication of his *Chute d'un Ange*, Lamartine, from the height of the National Tribune, had given significant expression to the feelings of all the more thoughtful minds, vague though it was, of the urgent need of some new and better principle to inspire and govern human actions than any hitherto tried:—

“I see [he exclaimed] men who, alarmed by the repeated shocks of our political commotions, await from providence a social revolution, and look around them for some man, a philosopher, to arise—a *doctrine* which shall come to take violent possession of the government of minds (*une doctrine qui vienne s'emparer violemment du gouvernement des esprits*), and reinvigorate the staggered (*ébrenlé*) world. They hope, they invoke, they look for this power, which shall impose itself by inherent right (*de son plein droit*) as the Arbitrator and Supreme Ruler of the Future.”

But a few years earlier, in the same place, a still more positive protest—not the less noteworthy because futile—was heard upon the occasion of a discussion as to the introduction into France of foreign “Cattle,” when one of the Deputies, Alexandre de Laborde, mentioned that flesh-meat is but an *object of luxury*; and was supported, at least, by one or two other thoughtful deputies who had the courage of their better convictions. It deserves to be noted that while the Left seemed not unfavourable to the humaner feeling, the Centre apathetic, and the Right derisively antagonistic, the minister of the King (Charles X.) threw all the weight of his position into the materialistic side of the scales. Thus this feeble and last public attempt in France to stop the torrent of Materialism proved abortive.†

* *Les Confidences*, par Alphonse de Lamartine, Paris, 1849-51, quoted in *Dietetic Reformer*, August, 1881. It is in this book, too, that he commemorates some of the many atrocities perpetrated by schoolboys with impunity, or even with the connivance of their masters, for their amusement, upon the helpless victims of their unchecked cruelty of disposition.

† The question of kreophagy and anti-kreophagy had already been mooted, it appears, in the *Institut*, at the period of the great Revolution of 1789, as a legitimate consequence of the apparent general awakening of the human conscience, when slavery was also first publicly denounced. What was the result of the first raising of this question in the French Chamber of Savans does not appear, but, as Gleizès remarks, we may easily divine it. One interesting fact was published by the discussion in the Deputies' Chamber—viz., that in the year 1817, in Paris, the consumption of flesh was less than that of the year 1780 by 40,000,000lb., in proportion to the population (see Gleizès, *Thaïsie, Quatrième Discours*), a fact which can only mean that the rich, who support the butchers, had been forced by lessened means to live less *carnivorously*.

XLVIII.

STRUVE. 1805—1870.

GERMANY, at the present day able to boast so many earnest apostles of humanitarianism, until the nineteenth century was some way advanced, had contributed little definitely to the literature of *Humane Dietetics*. A Haller or a Hufeland, indeed, had, with more or less boldness, raised the banner of partial revolt from orthodox medicine and orthodox living, but their heterodoxy was rather hygienic than humane. In the history of humanitarianism in Germany the honour of the first place, in order of time, belongs to the author of *Pflanzenkost, die Grundlage einer Neuen Weltauschauung*, and of *Mandaras' Wanderungen*, whose life, political as well as literary, was one continuous combat on behalf of justice, freedom, and true progress.

Gustav von Struve was born at München (Munich), October 11, 1805, from whence his father, who was residing there as Russian Minister, shortly afterwards removed to Stuttgart. The foundation of his education was laid in the gymnasium of that capital, where he remained until his twelfth year. From 1817 to 1822 he was a scholar in the Lyceum in Karlsruhe. Having finished his preparatory studies in those schools, he proceeded to the University of Göttingen, which, after a course of nearly two years, he exchanged for Heidelberg. Four years of arduous study enabled him to pass his first examination, and, as the result of his brilliant attainments and success, he received the appointment of *Attaché* to the Bundestag Embassy at Oldenberg.

With such an opening, a splendid career in the service of courts and kings seemed to be reserved for him. His family connexions, his great abilities, and his unusual acquirements at so early an age guaranteed to him quick promotion, with reward and worldly honour. But to figure in the service of the oppressors of the people—to waste in luxurious trifling the resources of a peasantry, supplied by them only at the cost of a life-time of painful destitution, to support the selfish greed and vain ostentation of despots—such was not the career which could stimulate the ambition of Struve. The conviction that this was not his proper destiny grew stronger in him, and he soon abandoned his diplomatic position and Oldenberg at the same time. Without wealth or friends, at variance with his relatives, who could not appreciate his higher aims,

he settled himself in Göttingen (1831), and in the following year in Jena. His attempts to obtain fixed employment as professor or teacher, or as editor of a newspaper, long proved unsuccessful, for independent and honest thought, never anywhere greatly in esteem, at that time in Germany was in especial disfavour with all who, directly or indirectly, were under court influences. Yet the three years which he lived in Göttingen and Jena supplied him with varied and useful experiences.

In 1833 he went to Karlsruhe. After years of long patience and effort, he at length effected his object (to gain a position which should make it possible for him to carry out his schemes of usefulness for his fellow-beings), and, at the end of 1836, he obtained the office of Obergerichts-Advocat in Mannheim. This position gave leisure and opportunity for the prosecution of his various scientific and philosophic pursuits, and to engage in literary undertakings. He founded periodicals and delivered lectures, the constant aim of which was the improvement of the world around him. At this period he wrote his philosophic romance, *Mandaras' Wanderungen* ("The Wanderings of Mandaras"), through which he conveys distasteful truths in accordance with the principles of Tasso.*

Struve's active political life began in 1845. In that year were published *Briefwechsel zwischen einen ehemaligen und einen jetzigen Diplomaten* ("Correspondence between an Old and a Modern Diplomatist"), which was soon followed by his *Oeffentliches Recht des Deutschen Bundes* ("Public Rights of the German Federation") and his *Kritische Geschichte des Allgemeinen Staats-Rechts* ("Critical History of the Common Law of Nations"). In the same year he undertook the editorship of the *Mannheimer Journal*, in which he boldly fought the battles of political and social reform. He was several times condemned to imprisonment, as well as to payment of fines; but, undeterred by such persecution, the champion of the oppressed succeeded in worsting most of his powerful enemies.

In the beginning of 1847 he founded a weekly periodical, the *Deutscher Zuschauer* ("The German Spectator"), in which, without actually adopting the invidious names, he maintained in their fullest extent the

* "Sai, che là corre il mondo ove più versi
Di sue dolcesse il lusinghier Parnaso,
E che'l Vero condito in molli versi
I più schivi allettando ha persuaso.
Così all' egro fanciul porgiamo aspersi
Di soave licor gli orli del vaso :
Succhi amari inganno to int into ei beve,
E dall' inganno sua vita riceve."

principles of Freedom and Fraternity ; and it was chiefly by the efforts of Struve that the great popular demonstration at Oldenberg of September 12, 1847, took place, which formulated what was afterwards known as the “Demands of the People.” The public meeting, assembled at the same town March 9, 1848, which was attended by 25,000 persons, and which, without committing itself to the adoption of the term “republican,” yet proclaimed the inherent Rights of the People, was also mainly the work of the indefatigable Struve. He took part, too, in the opening of the Parliament at Frankfurt. His principal production at this time was *Grundzüge der Staats-Wissenschaft* (“Outlines of Political Science”). This book, inspired by the movement for freedom which was then agitating, but, as it proved, for the most part ineffectually, a large part of Europe, is not without significance in the education of the community for higher political conceptions. Struve and F. Hecker took a leading part in the democratic movements in Baden. These attempts failing, after a short residence in Paris, he settled near Basel (Basle). There he published his *Grundrechte des Deutschen Volkes* (“Fundamental Rights of the German People”), and, in association with Heinzen, a *Plan für Revolutionierung und Republikanisierung Deutschlands*. The earnest and noble convictions apparent in all the writings of the author, and the unmistakable purity of his aims, forced from the more candid of the opponents of his political creed open recognition and high respect. Nevertheless, he narrowly escaped legal assassination and the *fusillades* of the Kriegsgericht or Military Tribunal.

Later the unsuccessful lover of his country sought refuge in England, and from thence he proceeded to the United States (1850). Upon the breaking out of the desperate struggle between the North and South, he threw in his lot with the former, and took part in several battles. In America he wrote his historical work *Weltgeschichte* (12 vols.) and, amongst others, *Abeillard und Heloise*. In 1861 he returned to Europe, and, at different periods, wrote two of his most important books, *Pflanzenkost, die Grundlage einer Neuen Weltanschauung* (“Vegetable Diet, the Foundation of a New World-View”), and *Das Seelenleben, oder die Naturgeschichte des Menschen* (“The Spiritual Life, or the Natural History of Man”), in both of which he earnestly insists, not only upon the vast and incalculable suffering inflicted, in the most barbarous manner, upon the victims of the *Table*, but, further, upon the demoralising influence of living by pain and slaughter :—

“The thoughts and feelings which the food we partake of provokes are not remarked in common life, but they, nevertheless, have their significance. A man who daily sees Cows and Calves slaughtered, or who kills them himself, Hogs ‘stuck,’ Hens plucked,

or Geese roasted alive, &c., cannot possibly retain any true feeling for the sufferings of his own species. He becomes hardened to them by witnessing the struggles of other animals as they are being driven by the butcher, the groans of the dying ox, or the screams of the bleeding hog, with indifference. . . . Nay, he may come even to find a devilish pleasure in seeing beings tortured and killed, or in actually slaughtering them himself. . . .

“But even those who take no part in killing, nay, do not even see it, are conscious that the flesh-dishes upon their tables come from the shambles, and that *their feasting and the suffering of others are in intimate connexion*. Doubtless, the majority of flesh-eaters do not reflect upon the manner in which this food comes to them, but this thoughtlessness, far from being a virtue, is the parent of many vices. . . . How very different are the thoughts and sentiments produced by the non-flesh diet!”*

The last period of his life was passed in Wien (Vienna), and in that city his beneficially-active career closed in August, 1870. His last broken words to his wife, some hours before his end, were, “I must leave the world . . . this war . . . this conflict!” With the life of Gustav Struve was extinguished that of one of the noblest soldiers of the Cross of Humanity. His memory will always be held in high honour wherever justice, philanthropy, and humane feeling are in esteem.

In *Mandaras' Wanderungen*, of a different inspiration from that of ordinary fiction, and which is full of refinement of thought and feeling, are vividly represented the repugnance of a cultivated Hindu when brought, for the first time, into contact with the barbarisms of European civilisation. To few of our English readers, it is presumable, is this charming story known; and an outline of its principal incidents will not be supererogatory here.

The hero, a young Hindu, whose home is in one of the secluded valleys of the Himalaya, urged by the solicitude of the father of his betrothed, who wishes to prove him by contact with so different a world, sets out on a course of travel in Europe. The story opens with the arrival of his ship at Leftheim (Livorno) on the Italian coast. Mandaras has no sooner landed than he is accosted by two clerics (*ordensgeistliche*), who wish to acquire the honour and glory of making a convert. But, unhappily for their success, like his predecessor Amabed, he had already on his voyage discovered that the religion of the people, among whom he was destined to reside, did not exclude certain horrible barbarisms hitherto unknown to him in his own unchristian land:—

“While still on board ship I had been startled when I saw the rest of the passengers feeding on the flesh of animals. ‘By what right,’ I asked them, ‘do you kill other

* See *Pflanzenkost; oder die Grundlage einer Neuen Weltanschauung*, Von Gustav Struve, Stuttgart, 1869. For the substance of the brief sketch of the life of Struve we are indebted to the courtesy of Herr Emil Weilshaeuser, the recently-elected President of the Vegetarian Society of Germany (Jan., 1882), himself the author of some valuable words on Reformed Dietetics.

animals to feed upon their flesh ?' They could not answer, but they continued to eat their salted flesh as much as ever. For my part, I would have rather died than have eaten a piece of it. But now it is far worse. I can pass through no street in which there are not poor slaughtered animals, hung up either entire or cut into pieces. Every moment I hear the cries of agony and of alarm of the victims whom they are driving to the slaughter-house,—see their struggles against the murderous knife of the butcher. Ever and again I ask of one or other of the men who surround me, *by what right* they kill them and devour their flesh ; but if I receive an answer, it is returned in phrases which mean nothing, or in repulsive laughter."

In fact the Hindu traveller had been but a brief space of time in Christian lands when he finds himself almost unconsciously in the position of a *catechist*, rather than of a *catechumen*. One day, for example, he finds himself in the midst of a vast crowd, of all classes, hurrying to some spectacle. Inquiring the cause of so vast an assemblage, he learns that some persons are to be put to death with all the frightful circumstances of public executions. After travelling through a great part of Germany, he fixes his residence, for the purpose of study, in the University of Lindenberg. In the society of that place he meets with a young girl, Leonora, the daughter of a Secretary of Legation, who engages his admiration by her exceptional culture and refinement of mind. On the occasion of an excursion of a party of her father's visitors, of some days, to an island on the neighbouring coast, the first discussion on humane dietetics takes place, when, being asked the reason of his *eccentricity*, he appeals to the ladies of the party, believing that he shall have at least *their sympathy* with the principles he lays down :—

"From you, ladies, doubtless I shall meet with approval. Tell me, could you, *with your own hands*, kill to-day a gentle Lamb, a soft Dove, with whom perhaps you yesterday were playing ? You answer—No ? You dare not say you could. If you were to say yes, you would, indeed, betray a hard heart. But why could you not ? Why did it cause you anguish, when you saw a defenceless animal driven to slaughter ? Because you felt, *in your inmost soul*, that it is wrong, that it is unjust to kill a defenceless and innocent being ! With quite other feelings would you look on the death of a Tiger that attacks men, than on that of a Lamb who has done harm to no one. To the one action attaches, naturally, justice ; to the other, injustice. Follow the inner promptings of your heart,—no longer sanction the slaughter of innocent beings by feeding on their bodies (*befördern Sie nicht deren Tötung dadurch dass Sie ihr Fleisch essen*)."

This exhortation, to his surprise, was received by all "the softer sex" with coldness, and even with signs of impatience, excepting Leonora, who acknowledged the force of his appeal and promised to the best of her power to follow his example. Pleased and encouraged by her approval, he proceeds :—

"Assuredly it will not repent you to have formed this resolution. The man who, with firmly-grounded habits, denies himself something which lies in his power,

to spare pain and death to living and sentient beings, must become milder and more loving. The man who steals himself against the feeling of compassion for the lower animals, will be more or less hard towards his own species ; while he who shrinks from giving pain to other animals, will so much the more shrink from inflicting it upon his fellow-men."

Leonora, however, was a rare exception in his experience ; and the more he saw of Christian customs, the less did he feel disposed to change his religion, which, by the way, was of an unexceptionable kind. Some time before his leaving Lindenberg, the secretary's wife gave a dinner in his honour, which, in compliment to her guest, was without any flesh-dish. As a matter of course, the conversation soon turned upon Dietetics ; and one of the guests, a cleric, challenged the Hindu to defend his principles. Mandaras had scarcely laid down the cardinal article of his creed as a fundamental principle in Ethics—that it is unjust to inflict suffering upon a living and sensitive being, which (as he insists) cannot be called in question *without shaking the very foundations of Morality (welcher nicht die Sittenlehre in ihren Fundamenten erschütternwill)*—when opponents arise on all sides of him. A doctor of medicine led the opposition, confidently affirming that the human frame itself proved men to be intended for flesh-eating. Mandaras replied that :—

" It seemed to him, on the contrary, that it is the bodily frame of man that especially declares *against* flesh-eating. The Tiger, the Lion, in short, all flesh-eating animals seized their prey, running, swimming, or flying, and tore it in pieces with their teeth or talons, devouring it there and then upon the spot. Man cannot catch other animals in this way, or tear them in pieces, and devour them as they are. Besides he has higher, and not merely animal, impulses. The latter lead him to gluttony, intemperance, and many other vices. Providence has given him reason to prove what is right and what wrong, and power of will to avoid what he has discovered to be wrong. The doctor, however, in place of admitting this argument, grew all the warmer. ' In all Nature,' said he, ' one sees how the lower existence is serviceable to the higher. As man does, so do other animals seize upon the weaker, and the weakest upon plants, &c.' "

To this the Hindu philosopher in vain replies, *that* the sphere of man is *wider*, and ought therefore to be *higher* than that of other animals, for the larger the circle in which a being can freely move, the greater is the possible degree of his perfection ; *that*, if we are to place ourselves on the plane of the carnivora in one point, why not in all, and recognise also treachery, fierceness, and murder in general, as proper to man ? *that* the different character of the Tiger, the Hyæna, the Wolf on the one side, and of the Elephant, the Camel, the Horse on the other, instruct us as to the mighty influence of food upon the disposition, and certainly not to the advantage of the flesh-eaters ; *that* man is to strive not after

the lower but the higher character, &c., &c. To this the hostess replies : "This may be all very beautiful and good, but how is the housekeeper to be so skilful as to provide for all her guests, if she is to withhold from them flesh dishes ?" "Exactly as our housekeepers do in the Himalayan valley—exactly as our hostess does to-day," rejoins Mandaras. He alleges many other arguments, and in particular the high degree of reasoning faculty, and even of moral feeling, exhibited by the miserable slaves of human tyranny. Various are the objections raised, which, it is needless to say, are successfully overthrown by the champion of Innocence, and the company disperse after a prolonged discussion.

The second division of the story takes us to the Valley of Suty, the Himalayan home of Mandaras, and introduces us to his amiable family. A young German, travelling in that region, chances to meet with the father of Urwasi (Mandaras's betrothed), whom he finds bowed down with grief for the double loss of his daughter, who had pined away in the protracted absence of her lover and succumbed to the sickness of hope deferred, and of his destined son-in-law, who, upon his return to claim his mistress, had fallen (as it appeared) into a death-swoon at the shock of the terrible news awaiting him. The old man conducts the stranger to the scene of mourning, where Damajanti, the sister of Mandaras, with her friend Sunanda, is engaged in weaving garlands of flowers to deck the bier of her beloved brother. An interesting conversation follows between the European stranger and the Hindu ladies, who are worthy representatives of their countrywoman, Sakuntalā.* Accidentally they discover that he is a flesh-eater.

Sunanda : Is it possible that you really belong to those men who think it lawful to kill other beings to feed upon their bleeding limbs ?

Theobald : In my country it is the ordinary custom. Do you not, in your country, use such food ?

Damajanti : Can you ask ? Have not other animals life ? Do they not enjoy their existence ?

Theobald : Certainly ; but they are so much below us, that there can be no reciprocity of duties between us.

Damajanti : The higher we stand in relation to other animals, the more are we bound to disregard none of the eternal laws of Morality, and, in particular, that of Love. Hateful is it, at all events, to inflict pain upon an innocent being capable of feeling pain. Or do you consider it permissible to strike a dog, to witness the trembling of his limbs, and to hear his cries ?

Theobald : By no means. I hold, also, that it is wrong to torture them, because we ought to feel no pleasure in the sufferings of other animals.

* See *Sakuntalā, or the Fatal Ring*, of the Hindu Shakspere Kalidāsa, the most interesting production of the Hindu Poetry. It has been translated into almost every European language.

Home.

LONDON.—The Akreophagists' Cycling Club has been honoured by Professor Mayor kindly consenting to become President, and Dr. Anna Kingsford Vice-President.

SWINTON (MANCHESTER).—Mr. John Robinson, secretary of the Holyrood Improvement Society, read a paper on Vegetarianism before a numerous assembly of members on the 10th February. The paper is an able one, and occupies upwards of half a column in the *Swinton Times* of Feb. 18th. Discussion followed, and Mr. Robinson received a hearty vote of thanks.

BELFAST.—The local Vegetarian Society provided a supper on the 2nd March in the E. U. Schoolroom, Queen Street. Over 70 persons sat down. The fare consisted of three courses, viz., barley pudding, apple pie with whole wheat-meal cover, and stewed dates and apples with brown bread, after which the president, Rev. T. J. Collins, addressed the meeting, pointing out some of the advantages of a non-flesh diet.—*Belfast Evening Telegraph*.—“Our supper given on 2nd March, when 77 persons were present, was one of the most successful we have had. Tickets were issued at 6d. each. Our president, the Rev. T. J. Collins, purposes giving a 1d. supper in his schools at an early date.”—H.L.O.

SUNDERLAND.—At the usual weekly meeting of the literary class in connection with the Linsay Road Baptist Chapel, a paper on Vegetarianism has been read by Mr. James Beel, after which an interesting discussion took place. Mr. Beel was able to speak from experience of the benefits to be derived from a pure diet, and of the evil results escaped by living according to nature. The same paper was given a short while ago at the Y.M.C.A., Sunderland, Mr. John Henderson, the hon. secretary, taking the negative. There was a large attendance, and most Vegetarians of the town being present, a lively discussion ensued; and there is reason to believe that this work of social reform has really begun in Sunderland.

HULL.—On 14th March the Vegetarian Association held a meeting in the Mission Hall, Hamilton Place, Moxon Street, Mr. Tomlins in the chair. Mr. W. Richardson, of South Cave, read a paper, in which, among other things, he remarked that two out of every three people on the earth were already virtually Vegetarians. A gentleman present, a Vegetarian and a commercial traveller, also spoke of the large sect of Buddhists who are Vegetarians by religious profession, and who are said to number a third of the world's population. Mr. Corlass urged the audience to put in practice the principles Mr. Richardson advocated, asserting that, whatever peoples' opinions might be concerning Vegetarianism, they could not really know much about it till they made the experiment themselves. Discussion followed.—*Eastern Morning News*.

WOOTTON, NORTHANTS.—An address on Vegetarianism was given here, on 2nd March, to the members of “Hope of Wootton” Lodge, I.O.G.T., by Mr. R. N. Sheldrick, who was accompanied from Northampton by the District Chief Templar (Mr. G. Truvill) and two other visitors. The lodge being in session, the D.C.T. was honoured with the chair, and in introducing the deputation from the Vegetarian Society, spoke a few words of kindly sympathy with the subject of Vegetarianism. The attendance was small, the majority present being women, the polling at Northampton that day having taken from the village the greater part of its male population. Mr. Sheldrick, therefore, addressed his remarks especially to the ladies, who showed an appreciative interest in the subject; and, on the proposal of Miss Marriott, accorded to the lecturer a hearty vote of thanks, coupled with a wish that his visit would be repeated. The lecturer distributed the Society's pamphlets and leaflets and penny cookery books.

BOLDRON, YORKSHIRE.—Mr. James Davis, of Barnard Castle, delivered a lecture on Food Reform, on the 31st January, in the Primitive Methodist Chapel, Boldron, to a respectable and intelligent audience. The lecture was interspersed with melodies and sacred songs, with harmonium accompaniment. Questions were invited at the close, and a quantity of Vegetarian tracts were distributed. Votes of thanks were given to the chairman (Mr. George Oliver) and to Mr. Davis.

BIRMINGHAM.—We are glad to know that Mr. Furze, of the Food Reform Stores, 36, Digbeth, has been repeatedly reminding the public, through the local press and by distribution of handbills, &c., that he supplies the genuine whole-meal bread; also the granulated wheat-meal, as commended by the Bread Reform League. The quality of his bread is excellent. We hope Mr. Hughes and Mr. Furze will make a decided impression in Birmingham, in which we know they will be supported by the active local society, and the efforts of all, we trust, may be further aided by the approaching May Conference.

DUNDEE.—On Saturday evening, 28th January, the fifth annual business meeting of the Dundee Food Reform Society was held in the Imperial Temperance Hotel. After an excellent service of tea, cocoa, and Vegetarian pie, with fruit and bread, had been done ample justice to, the reports of the Secretary and Treasurer were read, and the following office-bearers elected for the ensuing year:—President, Mr. D. M. Duncan; Secretary, Mr. D. M. D. Alexander, 6, Parker's Court; Secretary to Ladies' Committee, Miss Home; Treasurer, Mr. A. Cameron, 12, Craigie Street. After business, songs and recitations were given, with piano accompaniment.

LEICESTER.—The members of the Leicester Vegetarian Society held a banquet at the Restaurant, Halford Street, on the 18th February, the following being the bill of fare: Vegetable soup, haricots, potatoes, lentil fritters, artichokes, baked potatoes and onions, broccoli, savoury pie, tomatoes, date pudding, baked jam roll, Dutch apple pie, macaroni pudding, damson pudding, dough nuts, stewed figs, apples, and prunes. On the removal of the dishes, Mr. W. Wicks, who presided, claimed that a vegetable and fruit diet was more natural to man, and was also better adapted for the promotion and preservation of health and energy. In spite of habit and sensuous desire, experience and test would remove doubts, and establish the truth beyond dispute. Mr. R. N. Sheldrick, of Northampton, gave a valuable lecture on the scientific aspects of Vegetarianism. Messrs. Harding, J. Sargeant, and J. Tilley also gave short addresses. Miss Bass and Miss Wilkinson sang "List to the Convent Bells," and the proceedings closed with the usual votes of thanks.—*Leicester Free Press*.

NORTHAMPTON.—On 18th March Mr. Sheldrick opened a discussion at the Good Templars' Mutual Improvement Society, Mr. G. Truvill presiding. The address was listened to with evident interest, and a good discussion followed. Several members dwelt upon the "lodger" difficulty, but expressed a favourable opinion upon the subject of the discussion, and were anxious for information. A vote of thanks was passed to the deputation. The usual liberal supply of the Society's leaflets and pamphlets was distributed at the close of the meeting, and penny cookery books were eagerly purchased.—[Our deputation here, Mr. R. N. Sheldrick, has discharged already several engagements for the Society. We find as follows:—Feb. 9, Wootton, Good Templar Lodge, address; Feb. 14, Leicester, Vegetarian banquet; Feb. 24, Wellingbro', public debate; March 11, Northampton, Good Templar Mutual Improvement Society; March 14, Northampton, "Meanwood" Lodge, I.O.G.T.; March 15, Northampton, "Lifeboat" Lodge, I.O.G.T.; April 3, Northampton, "Temple of Safety" Lodge, I.O.G.T. Other invitations are probable, and we hope much from an active crusade among various temperance bodies in this county.—Eds. D. R.]

DUBLIN.—Everything which can tend to make the “staff of life” better and cheaper must be regarded as a boon to the community. Our readers will be glad to see that some bakers find it their interest to provide a superior quality of bread at a moderate rate. Messrs. Summers & Co. have published an analysis by Dr. Sheridan Muspratt, an eminent chemist, setting forth the component elements of wheat and bran, and pointing out the great waste of valuable ingredients in the present system of grinding. Messrs. Summers adopt the improved system, and have depôts in the city where their wheat-meal bread can be obtained.—*Dublin Daily Express*.

MANCHESTER.—The social meeting which took place on 11th March was the most successful of its kind we have had. Mr. Smallman made excellent provision, and there was a large attendance. The Rev. C. H. Collyns presided, and addresses were given by Rev. Jas. Clark, Mr. Axon, Mr. Wibberley, Mr. Siddons, and others. The paper by Professor Mayor, “Plain Living and High Thinking,” read by Mr. Axon, was very heartily received. The “Study in Puddings” was deferred to the final meeting on the 15th April, when Mr. Smallman has promised to make a pudding, and when Mr. A. W. Duncan, F.C.S., is to read his paper on “What to Drink.”

General.

A new society is being formed in London with the title of “The Zoological Necropolis Company Limited.” The object is to provide a burial place for pet dogs and cats and birds. It is also proposed to establish a home for aged and infirm pet animals.

We have received a copy of *The Perfect Way, or the Finding of Christ*, a curious and notable book, just published, small 4to, pp. 375 (price 12s. 6d). In the form of a course of lectures the writers aim to supply a “system of thought and a rule of life adapted to all the needs and aspirations of mankind.” The book is truly described as “differing in method and scope from any work hitherto published,” and has, independent of its other merits, that of affirming throughout the essential truth of a Vegetarian diet as man’s proper food. Field and Tuer, London, and Scribner and Welford, New York, are the publishers.

OUR HOME WANTS.—*Freeman’s Journal*, referring to a Bee Show, urges that fruit culture, bee culture, and poultry raising should be encouraged. While we get meat and wheat from all parts of the world, we should endeavour to supply eggs, honey, and fruit for our home wants. Look at our waste lands and railway slopes, which could be profitably utilised as fowl runs and fruit allotments. Our Scotch neighbours in Blairgowrie are realising a profit of £28 to £30 per acre by strawberry farming from land which in its original state, covered with broom and heather, was only worth 5s. per acre.

BEEF, BEER, AND BRUTISHNESS.—“The man who eats regularly and judiciously will attain the nearest approach to human happiness. The nation which selects the most sensible diet will excel in the long run, will be the most law-abiding, the most prosperous, and the most powerful. Half the misery, poverty, and degradation of the English people is caused by gin, and the other half is caused by beef. Too much beef can do as much harm as too much beer. The English—I am speaking of the masses now—are gross feeders, and the national blood is always overheated. The cruel rowdyism, the brutality, the vice of our great cities, would be materially lessened with a change of diet. More fish and less meat would alter the character of the English for the better. Poverty, lunacy, crime—the three things which cost John Bull most money—would all be reduced.—*The Referee*.”

Mr. Pascoe has addressed to Mr. Riley's journal (Stonehouse) a letter on the cultivation of flowers, urging horticultural societies to encourage cottage gardens, flowers in cottage windows, glass roofs for dwellings, that the top story may serve as a conservatory, &c. We want such letters written to every newspaper in the kingdom.

Dr. A. Hunter's book (Bridge of Allan Hydropathic Establishment) on "The Head : Its Relation to the Body in Health and Disease," a sixpenny pamphlet, ought to have received earlier attention. It consists of seven chapters (48 pages), with several useful appendices, including chapters treating on sleep as a restorative of brain power, practical directions for treatment of the head, hydropathic appliances, illustrative cases, efficacy of head-bathing in fevers, and, which is very important indeed, on overwork in schools. The subject of sleeplessness, the effects of tobacco on brain and nerves, loss of hair, and some important dietetic facts increase the value and usefulness of the book. From head to foot is an easy transition, and the last page aptly supplies a "corrective for cold feet."

THE BARLEY PUDDING, a favourite form of temperance illustration with Mr. Joseph Livesey, has been revived as a kind of practical object lesson. We commend the illustration heartily to the notice of temperance reformers. The *Preston Chronicle* has a pleasantly-written paragraph, telling "how some people spent Shrovetide" in that town. The pudding was to do duty in place of the pancake. The people of Brunswick Street had been invited to a free feast. About 120 came, being served 40 at a time. Two monster puddings sufficed for the supply, and were pronounced first-rate. The feast over, Mr. Walmsley gave an address, illustrated by diagrams, explaining the various processes through which barley passes from the maltster's vat to the stage of crushed malt ; then to the decoction called wort, which afterwards, by chemical change, ends in what Mr. Walmsley made out to be a "monstrously dear, worse than worthless beverage." He advised them to go in for barley solid, and not for barley spoiled. Mr. Joseph Livesey, with others, had contributed to the provision of the feast, which ended with music, and was much appreciated.

THE STAFF OF LIFE.—John Summers & Co., 76, Meath Street, Dublin, write to say that they can and do supply the said requisite of granulated wheaten-meal bread, advocated by the Bread Reform League. This bread has been submitted to eminent medical men, and highly approved by them. "Paterfamilias" is quite right in what he says about the bran being absent, for, according to Dr. Sheridan Muspratt, the husk of wheat contains—Organic or ligneous matter, 43·98 ; chloride of potassium, 0·23 ; sulphate of potassia, 0·24 ; phosphate of magnesia, 0·93 ; carbonate of lime, 0·37 ; silica, 0·75. And he says—"From this it is evident that a great waste of valuable ingredients is incurred by the present process of grinding, by leaving the most nutritive part of the food in the bran."

A PLEA FOR LEFROY.—Amongst the thousand letters said to have been received by the Home Secretary on the subject of the execution of Lefroy, was one from Mr. James Driver, R.N., which we find printed *in extenso* in the *Herald of Health* for March. Mr. Driver urges that "to kill a man because he has killed another is the worst possible use you can make of him," and that "penalties which do not contemplate the reformation of the criminal are not punishment, but cruelty." After quoting several authorities, including Dr. Trall, Mr. Driver refers to the diet of our prisoners which, he says, should be "devoid of all stimulation," and he adds that there will be no gallows, nor cruelty in solitude, when mothers make the laws. We must destroy the gallows, he says, and capital punishment, which he describes as a "scandal to Christianity," will disappear. His letter is a brave plea conceived in the spirit of the words which he appropriately quotes, "Blessed are the merciful."

Miss Chandos Leigh Hunt is preparing a small medical work, which will contain information enabling every family to employ means whereby they can "safely and effectually prevent, treat, cure, and eradicate organic and functional diseases of every description." A synopsis will be shortly issued, a copy of which will be sent to any person desiring it who will send a stamped directed envelope to the authoress. Address—13, Fitzroy Street, W.

The *Herald of Health* (Nichols') for March has not a few matters interesting to Vegetarians. In addition to a column upon the recent controversy in the *Echo*, three columns are devoted to the "medical and scientific testimonies in favour of a Vegetarian diet," which, at Professor Newman's request, were lately quoted in full in the *Echo*, and which, as our readers are aware, form the substance of a tract some years ago printed by the Vegetarian Society for general circulation.

The *Schoolmistress*, a penny weekly newspaper, is a recent candidate for the favour of the teaching profession specially devoted to those engaged in female education. The editor has done his readers a service by printing in his issue of 9th February the address of Mrs. Algernon Kingsford, M.D., on "Diet Reform and Education," given before the South Essex Teachers' Association at Stratford. Our readers will find the address full of interest, and we gratefully recognise the courtesy of the editor in its insertion.

THE STAFF OF LIFE.—"Paterfamilias," in the *Daily Express*, Dublin, ventilates a grievance under which a large number of the intelligent inhabitants of that city suffer at present, as he conceives. There is a want of whole-wheaten bread, properly baked, and supplied easily and at a reasonable price. He regards the process of baking now as objectionable on sanatory and economical grounds, and not the least cause of the ailment of dyspepsia. He hopes that Dublin may soon enjoy the domestic luxury of wholesome and strengthening bread prepared upon sound principles.

FAIR PROFITS OR FAIR SAVINGS.—To the wealthy, of course, it is a matter of little moment whether they pay sixpence or a shilling per pound for flesh-meat, but to the thousands of hard-working bread-winners in our large towns it is a matter of supreme importance. Many such flesh-eaters, with large families, who would be glad to see how to save, as they say, five per cent. in their food expenses, may soon learn how to save one hundred per cent. by the study and adoption of a Vegetarian diet, with health, strength, and pleasure into the bargain. Such was the plea urged by W. H. C. in a recent correspondence in the *Manchester Examiner and Times*.

WHAT HANDS WERE MADE FOR.—During an address to the members of the "Ubique" Lodge, I.O.G.T., at Daventry, by Mr. R. N. Sheldrick, the distinction was pointed out between the claws of the flesh-eating animals and the human hand, which the speaker said was devoid of any weapons for seizing and tearing the bodies of animals, but was exquisitely adapted for grasping and plucking fruit. "Stealing apples," ejaculated a youth in the audience. "Exactly!" replied the lecturer, joining in the laughter which the mother wit of the shrewd country lad had evoked.

The *Methodist* for 10th March contains a letter on Methodist finance in reference to the theological institutions at Didsbury, Richmond, and Headingly, at which colleges there are 82, 71, and 62 students respectively. Detailing the accounts under about twenty headings, the writer shows that the cost of provisions for the year has been respectively £1,168, £1,168, and £1,197. In other words, that the cost per student per annum has been at Didsbury £14, at Richmond £16, and at Headingly £19; while the cost for servants' provisions per head per annum has been £19, £23, and £28. The writer makes searching reference to the question of finance, and suggests that the accounts should show the total quantity and total cost of each article consumed for the period of twelve months.

We have received from Elder Evans, of the Shaker community, Mount Lebanon, N. Y., a neat little autobiography of Mary Antoinette Doolittle. It is certainly interesting as a relation of the phases of faith passed through by an estimable and earnest woman who, joining the Shakers in the year 1824, remains with them at the time of writing, that is, 1880. Any reader caring to know more of such matters would no doubt learn it by addressing an enquiry to Elder Evans himself.

We are much pleased to find in the *Paddington Mercury*, of 18th March, one of those excellent letters by "M. A., Cambridge," of which so many have appeared in various quarters, and of which many more, we fear, have been written, not having appeared. The subject of the present one—that of Dietary Reform—and the treatment of the subject, respecting which a number of authors are quoted, is very comprehensive. The letter is rather an article, and occupies not quite two columns of the *Mercury*.

TIMBER AND RAINFALL.—The Oriental Topographical Corps of New York, during recent explorations in Palestine, inaugurated the system of forest-tree planting among the people, which promises to result in the setting-out of several hundred thousand trees annually. This may promote a regular and general rainfall, possibly, in addition to the periodic rains. Palestine was anciently very fertile, and its present barrenness is attributed to deficient culture, the absence of timber, and scarcity of water.

A SCHOOL OF LIFE.—Mrs. Nichols, writing in the *Herald of Health* for March, broaches a pet project of hers, which is none other than the foundation of a "School of Life in the family that shall ultimately find its home, its art, and industry, in a township of land where the butchers' and beer-shops shall be non-existent," and under conditions of pure diet and healthful occupation. Her family is to be "on the land," and to be "easily supported by fruit culture, after the discovery of Mr. Kynaston," to whom she refers as "one of the largest benefactors of our race." She asks for money and for children, and pleads that the "disuse of spirits and tobacco by one individual would enable her to bring up a child who shall be a centre of goodness."

Foren.

The new German Academical Union for harmonious diet (*Vegetarier Verein*), founded 1879 (see German *Vereins-Blatt*, No. 134), is divided into three classes of members: (1) ordinary members, with the certificate of a university or any other high school, and bound to fulfil all the duties of the union; (2) extraordinary members or friends, who must have the same education, pay their contribution, but who are not bound to live as Vegetarians; (3) honorary members, or those who have made themselves useful and serviceable to the union. The secretaries are Mr. H. Ehler and Mr. P. Breitkreuz, their addresses being Kürassierstrasse, 4, Berlin, S.W.

A Vegetarian Colony has been mentioned in British Honduras (America) by grant of the English Government, through Lord Kimberley. Each member of this agricultural colony above 18 years old will obtain a piece of land in British Honduras, from 25 English acres; and each member, each child as well, under 18 years, besides this, 10 English acres of land, which they are obliged to cultivate. The first three years of settlement no colonist to pay any rents or taxes whatever; and after this time, every colonist receives the English right of possession, has to pay the usual rents and taxes like an English subject, and becomes the owner or possessor of this land by himself cultivated. Mr. Hering, German-Saxony, Gohlis, near Leipzig, Blumenstrasse, the founder of this union, will give information. A book giving information about the colony has been published by Mr. Emil Schreiter. Has any reader information as to the progress of this scheme?

In Berlin, Taubenstrasse, 46, has been erected a Vegetarian establishment, called Vegetarische Erfrischungshalle (Vegetarian refreshment hall). Good Vegetarian meals at any time, a great number of newspapers, and the libraries of several unions are offered in a most liberal way to the use of all its visitors. Later on, Mr. L. E. Schwarz, the undertaker of this new establishment, intends to join with it a shop for all Vegetarian products, as different flowers, fruits, &c.

The *Journal de Liège* reports the poisoning, last week, of half the garrison in the citadel of the capital of the old Flemish Prince-Bishopric. The total garrison consists of four hundred men. About half the number sat down to their customary 4 o'clock *ménage* on Wednesday, and devoured it with the usual soldierly appetite ; but a few minutes afterwards symptoms of poisoning began to show themselves. There was a sudden swelling of the stomach, and nearly all the men were seized with retching or vomiting and severe internal pains. Physicians were summoned immediately. On Thursday they all were pronounced to be out of danger, but more than a hundred were still under treatment by the doctors. The sudden poisoning is ascribed to the rancid fat which had been used in the preparation of the meal.

The *Naturarzt* for February contains an announcement which shows under what disadvantages our friends in Germany lie whilst endeavouring to enlighten their fellow-countrymen. The notice in question commences with, "In the name of the King of Saxony !" and then follows the decree of the court, sentencing the editor of the above journal to a fine of 60 marks (£3), the costs, and also ordering the insertion of the judgment in a conspicuous part of the journal. The editor (Gustav Wolbold) having criticised the manner of treatment carried on by Dr. Brehmer in his establishment at Görbersdorf, the latter instituted legal proceedings, with the result mentioned above. The editor remarks that the matter in question is no personal dispute between himself and Dr. Brehmer, but has for its basis the discovery of an important truth, viz., whether the plan pursued by Dr. Brehmer of furnishing his patients with rich animal food, and relying almost entirely on that for the recovery of their health, is likely to be so successful as that commended by the Vegetarian school, who, in addition to the rejection of stimulating diet, also inculcate the extensive use of various kinds of baths, with other therapeutic agents.

In the *Vereins-Blatt* for November is an account of a book which lately came into the possession of the reviewer, although published at Mannheim in 1773. The title of it is, "*Die Hämorrhoiden*," dedicated to all friends of perpetual good health. The work is divided into two parts, the second being entitled "Stolpertus, a young practitioner at the sick-bed." On the title-page is a representation of the author, in his professional attire and with a sword by his side, meditating in the churchyard, and exclaiming, whilst pointing to the graves, "Behold how I have deceived those who placed their confidence in me !" The writer then describes his experience, relating that, having received his diploma, he commenced practice, faithfully carrying out the instructions of his preceptors, and furnishing his quota of occupants of the graveyard—not, however, without feelings of condemnation at his want of success. It is easy to perceive that a serious purpose underlies the apparently jocose manner of treatment, and also that the writer had a large professional experience. He states that high-seasoned roast meat, alcohol, and coffee are the universal causes of disease, commanding in their place well-baked bread, with fruit and water. Life-like sketches are given of various classes of patients, producing the impression that the low condition of the medical profession is not entirely to be laid at the door of the latter, but that the suffering public have themselves also much to blame for the unsatisfactory condition of things.

Good Health, for February (Battle Creek, Michigan), has a paper on "Medical Gymnastics," the series to extend through several numbers. The methods commended are such as can be employed at home, and are fully explained and illustrated. There is an article on "Small Pox," giving its symptoms and treatment; and one on "The True Nobility of Health," by Dr. Gihon.

La Réforme Alimentaire contains Dr. Goyard's paper on Vegetarianism from the workman's point of view. Overpowered almost by the enormous expense and difficulty of imparting even a slight modicum of instruction to the rising generation in France, the writer despairs of their attaining to any amount of education, in default of which he earnestly pleads that no additional obstacles may be placed in their way by erroneous teaching on the subject of food. There is also a brief but instructive article by Dr. Anselmier, on the physical and chemical characteristics of the coverings of wheat, so far as digestion is concerned. The report of the Society's meetings is, as usual, full of interesting items, amongst which sleeping with the window open seems to have been fully discussed, the conclusion arrived at being that whilst there is much to recommend the practice, still there are occasionally cases where prudence suggests modifications not required by the very robust.

"VOICES OF FORMER VEGETARIANS."—The second article under this title, in *Vereins-Blatt*, by Dr. Aderholt, refers to a Frenchman named Philippe Hecquet, born in 1661, and famous as a physician and medical author. The poor were specially the objects of his attention, for whose benefit he prepared a work in three volumes, entitled "Medicine, Surgery, and Pharmacy for the Poor," the latter portion containing observations on a non-flesh dietary. The subject is treated in an exhaustive manner, reference being made to the writings of Plutarch, Virgil, Pliny, and others, down to the medical writers of his own time. Hecquet was also the author of another work, more particularly devoted to the Vegetarian question, the title being "*Traité des Dispenses du Carême*" (Treatise on Dispensations during Lent). This work appears to have gone through several editions, being preceded by favourable critiques by the author's professional brethren. The first chapter shows that the principal cause for the fear of fasting is mostly undue anxiety about one's life or health, the author remarking that if we considered life more as a period of probation, and death as a comforter, our lives would probably be easier, if not shorter, quoting the expression of Seneca, "*Vitam enim brevem non accipimus, sed facimus.*" The second chapter points out that the prescribed fasts are not in the least of an extraordinary character, the objection to them being mostly founded on prejudices imbibed in childhood rather than on any well-grounded examination of the subject. The author shows, both from sacred and profane history, that health and longevity are compatible with frugality and abstinence, and that the use of only one meal daily will not generally be followed by any injurious consequences, there being reason for supposing that the Romans and other ancient nations generally took only two meals daily. In the third chapter it is shown that the fasts prescribed by the church are not nearly so severe as formerly. The fourth and fifth chapters are devoted to the consideration of the best form of food for man, the author maintaining that the stomach is not a retort for the purpose of acting chemically on the food by the processes of fermentation, distillation, and sublimation, but that trituration of the food is the great object, commencing with the teeth and continuing in the stomach and intestines; the conclusion arrived at being that seeds and grains furnish most easily the best chyle, so affording nourishment of the best description. The sixth chapter contains an exhaustive proof of the statement that fruits, grains, and vegetables are the natural food of man. The seventh chapter proves that the flesh of animals is neither natural nor necessary for man.

Gleanings.

THE RAJPOOTS are in by far the greatest number Vegetarians, subsisting upon farinaceous food, with vegetables, pulse, ghee, butter, and milk. Nor has this affected their strength or endurance. Some of the Rajpoots are decidedly the finest men that India produces, many among them being six feet and upwards in height, and stout in proportion, with strikingly handsome features, fair complexions, and grey eyes—the unmistakable evidence of purity of descent from the ancient Aryans. [See Taylor's *People of India*, vol 4. A series of photos, with descriptive letterpress, in six vols. Indian Museum, 1868, &c.]

WHAT TEMPERANCE MEN WANT.—“We have numbers. What we now want is united effort, and a sense, overwhelming sense, of individual and collective responsibility. This basis of action is essential. Let each abstainer ask himself—*What have I, as an individual, done? What am I prepared to do* to remove the great national sin—the chief barrier to human progress? These are questions of momentous interest to the Christian, the humanitarian, and the philanthropist. To all it is a warfare which, at least, tends to place man in a higher and less degrading position. The Christian may enter into the conflict with twofold zeal, because he aims not only at rescuing man from a condition, in a moral point of view, most distressing, but he seeks to raise him to a new and spiritual life—to become a new creature.”—R. B. GRINDROD, M.D. [Dr. Grindrod expresses exactly what we want, except that as we have not “numbers” our need for united action is tenfold more urgent.—EDS. D. R.]

IN GALICIA.—“In the mountains of Galicia (Austrian Poland), called the Tatras—granite peaks which form the loftiest parts of the Carpathians—live a people of several hundred thousands, whose habitual food is of interest to Vegetarians. Nearly the whole population is supported on nothing but oats, with water for drink. They generally boil the oat, or, as an occasional treat, crush it and make thin cakes. Such is the diet in Podhali, their best-peopled slope. But during five months of the year a part of them cut their supply still shorter. These are the shepherds, who, with their flocks, retire into the mountains in the fine season, and come down only in autumn. There they live merely on the *whey* of sheep’s milk, that is, on the watery residue after butter and cheese [query : butter or cheese] have been extracted. Except some nitrogenous and fatty elements which are somewhat more abundant in the whey of sheep than of cows, they have no aliment but the sugar of the milk and the mineral salts remaining in the liquid. Three to four *litres* [pints?] of whey are the daily quota for each man. Though the air which they breathe must waste their organs [by its high oxygenation?], yet they do not account such diet a privation. They suffer nothing from it, and, on coming down from the heights, are as strong as ever, needing no compensatory food. The whole race of Podhalians has a rare energy, beyond that of their neighbours, intellectually and physically. It is not abundance that gives them ease and tranquillity, but the absence of that physical excitement which makes poor populations slaves and sufferers. This type of men is remarkably pure; perfect health is the rule in all ages. Their intelligence is lively and open; they are by nature poets and *artistes* [actors?]. At the end of the day they meet for dancing, or each in turn sings, makes extempore couplets, epigrams, and music. The style of their songs whether frank or tender, is always elevated and graceful, showing how rich is the human organism in spontaneous and manifold resource.”—*Observations Gathered by Dr. Le Bon during his stay in the Tatras, and communicated to the Geographical Society of Paris, Jan. 21, 1881. From “La Réforme Alimentaire,” Paris, Feb. 1882; signed by Dr. Goyard, President.*

THE FINAL VICTORY.—Nobody ought to despair whose cause is just. Nobody is justified in despairing if he has a righteous cause to uphold. It may not be given him to see it triumph, but that is only a question of time—it is an immaterial thing—but the right itself, why, there is no power on earth can stay it! None can ever defeat it; God himself is pledged to its final victory.—WILLIAM LLOYD GARRISON.

OLIVE OIL and other sweet bland vegetable oils are eaten in considerable quantities over a large part of the world. In Spain, France, and Italy, olive oil is eaten with salads, pastry, and various kinds of cookery, as are the olives from which it is expressed. The oil of maize, of the ground nut, or pea nut, and of cotton seed, and various nut oils are also used instead of butter. We require a certain proportion of oil in the system, which can be made from sugar or starch, but which may be conveniently taken in its natural or ready-made condition. Perhaps the best way is to eat it with salads, which promote digestion, and have blood-purifying elements. There are continual allusions to the use of oil in the Bible.—*Nichols' Herald of Health*.

THE MODERN CUMBERLAND STATEMEN are the northern yeomen of England. The men work hard, live frugally, and enjoy an honest independence. They are neither squires nor labourers. They stand between both. They till their own soil and consume their own produce. The stateman's household was a school of thrift and industry. The clothing was made at home. The women wore linsey-wolsey cloth of their own making. The young men and lads thought themselves well clad if they went to kirk in homespun hoddern-gray. Stalwart sons and comely maidens were brought up on porridge, oatcakes, and milk; in fact there could be no better food. These were occasionally varied with barley bannocks, Whillimer cheese, potato-pot, a bit of bacon, and an occasional slice of salt beef or mutton in winter. What could they require more? Their sharpness of appetite was whetted by the keen atmosphere of the mountain air. Nor does this food disagree with the well appetised Cumbrians. They are for the most part men of large stature; they are big-boned and broad-chested. Their firm muscles, well-knit joints, and vigorous hands give them great advantages as wrestlers. What they want in agility and suppleness they make up in strength.—*Smiles's Life of George Moore, Chap. I.*

A VINEGAR SCARE.—[For the good of mankind, give warning and caution, and advise on the subject of vinegars. I often examine vinegars in people's cruet-stands, and see millions of living snakes. Is it not dangerous to the human family to use this internally? The snakes are visible to good eyesight. Is there no remedy? Is there anywhere a firm that can make vinegar not liable to such horrid, such dire, evil? I am told it produces typhoid fever.] The "snakes" found in your cruet are the common "vinegar eels," familiar to schoolboys and *dilettante* microscopists, and are quite as harmless, at least, as the fluid which forms their *habitat*. Decoctions of organic materials, if exposed to the air, generally develop *animalculæ* of one kind or other; either some form special to the fluid, as in this case, or minute organisms common to most decomposing animal or vegetable decoctions, called *bacteria*, whose presence is explained by the assumption that such organisms in the atmosphere only grow into forms appreciable to our senses when they find conditions—such as warmth, moisture, and the special *pabulum* they require—suitable to their development. Fortunately none of these minute creatures are capable of resisting the solvent juices of the human stomach—only such as are specially endowed do this, as the *ova* of certain parasites. Nor can "vinegar eels" and allied creatures induce disease—neither typhoid nor other fever. Still one is not *obliged* to swallow "vinegar eels." Keeping the vinegar well corked or stoppered, or the addition of a little salicylic acid, will effectually prevent their development.—*The Oracle*.

"C. J. B." asks for "the pleasure of saying a few words in D. R. in favour of a Vegetarian diet," which she has tried for fourteen months, with advantage to health and strength, besides being "much brighter and happier;" she concludes, "with God's help I will do my best to spread the good news. I shall increase my subscription to five shillings."

AT SEVENTY-FIVE "J. P." (Bournemouth) forwards his declaration, and adds, "For twenty years past I have taken animal food very sparingly, and for some four or five years past have taken fowl and fish only, but now I take nothing of that sort, nor liquors of any kind, nor tobacco, and I am enjoying better health and spirits than when I took any of them."

DIETETIC REFORMER.—Our custom is to send one copy of the Magazine, in the absence of definite request, to every subscriber, or into every family where the Society has one or more supporters; but more copies are sent when requested, and a subscription of five shillings yearly entitles to two copies monthly; ten shillings to four copies; and one guinea to ten copies.

WHY AMERICAN APPLES?—Easy enough to bring them by short sea passage from France, &c., but 'tis a "far cry" to New York and Boston. Sure to be bruised in barrels. Last week a barrel of Newtown pippins was sold to a fruiterer, and warranted all sound. Only about a score were unbruised, and the rest were returned. A distinct argument for home planting.—J. H.

"W" (Norwich) wishes to "call attention to the cruelty caused by love of dress. Many are ignorant, and would alter if they only knew that animals were skinned before life—therefore feeling—has left them, to provide the glossy furs, &c., so much prized by the thoughtless votary of fashion. Trusting that He that sees the sparrow fall, will aid you in teaching mercy to His creatures."

GLASGOW.—On Thursday, 23rd March, 7.30 p.m., in Vegetarian Hall, 42, Argyle Street, a Social Meeting of Food Reform Society. Address by Mr. John Auld, to be followed by conversation, music, and readings; admission, 6d. On Saturday, 29th April, Vegetarian Dinner, in Vegetarian Hall, to be followed by lecture from Mr. George Drummond, Edinburgh. Tickets, 1s., limited to 150.

FLATULENCE.—The flatulence of which you complain may arise from—1. A weak digestion (induced by previous errors in diet). 2. The adoption of a diet to which the system has not yet become accustomed. 3. An unsuitable selection of food; some vegetables readily tend to flatulence. 4. Excess in quantity of food. 5. Too frequent meals. 6. Unnecessary drinking with meals. 7. Hasty eating, reading at meals, &c. Persevere; until you are quite rid of the mischief.

DRIED CHESTNUTS.—In France they dry chestnuts so as to shell and skin them. I have endeavoured to find them in London for a long time, and am glad I have at last got them at 5, Little Compton Street, Soho. The people are Jews, and sell the best frying oil I have yet tasted, which we use for toast, pastry, salad, &c. We boil the chestnuts with a little salt, and sometimes serve them up as a vegetable.—T. W. R.

AT SEA.—Of course there are difficulties at sea; but why not try to overcome them? The Rev. W. N. Molesworth, when just returned last year from a voyage round the South of America, wrote, "I have been exposed to some difficulties in consequence of my strict adherence to Vegetarian principles on board ships which have been at sea for long periods, but I have triumphed over them all, and have never for one moment felt tempted to abandon our Vegetarian diet."

MAKING PORRIDGE—ANOTHER METHOD.—Set a kettle or small pan on the fire containing a pint of water; let it boil; have ready in another small pan four or five ounces of flour or meal (I prefer wheat-meal), place it on or near the fire so that the meal is heated, then pour the boiling water very slowly on, or it will run into lumps, stirring all the while, and boil fifteen or twenty minutes, reckoning from the time you pour the boiling water over it.—W. L.

PRICE OR MARKET LIST.—"Mc.A." wishes to see a full page monthly given to this list—articles to be named at the side, including everything useful; raisins, prunes, dates, canned fruits, and vegetables. When drawn up, have blank forms struck off, and send to some chosen correspondent in each town. He suggests as useful market centres London, Bristol, Birmingham, Leicester, Leeds, Manchester, Newcastle, Edinburgh, Glasgow, Dundee, Dublin, and Belfast.

PREPARING FRUIT.—"W. L." thinks it a good plan to use but a small quantity of sugar in preparing fruit for present use, also to use plenty of water. He uses one pint to three pounds of fruit, then boil forty to fifty minutes, reckoned from the time the pan is set on the fire. The water causes it to absorb more heat and to be better cooked, and there is less danger of burning and baking to the bottom. Pears, which will not stew alone, will stew mixed with equal parts of rhubarb, and well boiled, make an excellent and delicious jam.

DISINFECTANT.—Little's Soluble Phényle, of which we have received a sample, is the most useful disinfectant now before the public. It is concentrated, ergo, cheap; it will mix at once with cold water, in any proportion, and therefore is convenient. It will at once destroy any bad smell at a strength of 1 part of the Phényle to 100 parts water. It destroys the minute microscopic organisms, yclept bacteria micrococci, &c., at this strength, and this is considered a proof by experts in these matters that it is a destroyer of infection. This is a thing which ought to be kept in every family. It has a wonderful tendency to promote the healing of any wound, sore, bruise, cut, &c., and is also a fine detergent, will cleanse almost anything. Little's Soluble Phényle is sold by Messrs. Killengrey, Jaques, and Co., Doncaster, of which we have received sample.

We have had the good fortune to receive our first remittance, £1 7s. 10d., by way of collecting card, from Mr. H. Williams. There is still the month of April, and we trust our friends—especially our young friends—will follow so good an example, and do what they can both to make known the Society's work, and to obtain for it a little help. Every few pence add up, while they also do something to interest the people who has been asked to contribute them. We hope to have some encouraging results to report to our Annual May Meeting.

CELERY AND CHEESE.—Like "W. J." I had regarded cheese as much too solid for a dyspeptic, but upon eating it one day after pudding, I felt much better, and have since found it excellent. But "W. H. C." speaks of the use of cheese at meals as tending to rheumatism, and quotes instances of the same. In D. R. for March, 1880, mention is made of celery boiled as a cure for rheumatism. In the D. R. for August, 1879, a correspondent advocates celery seed as a cure for nervousness. It seems to me a strange coincidence, if these statements be true, that celery is usually eaten with cheese. Is there any instinctive association between them in the human mind, just as we eat almonds and raisins? And is the one an antidote of the other?—W. S. P.

One mistake of Vegetarian advocates is to use too many legumes. When under treatment by Dr. Nichols, my diet consisted of bread, fruit, and milk puddings, with vegetables occasionally. Morning, noon, and night I have bread and fruit, with a little of some kind of milk pudding, not oftener than three times a week. I have vegetables at dinner, and then only in small quantity. My drink is milk and water, or water only. I use neither mustard, pepper, nor vinegar; as little salt and sugar as possible. My bread is made from food of health, or wheaten meal, raised with baking powder; and made into cakes (baked moderately hard to insure mastication). As a result of this diet, I have gained flesh and am a great deal better in health.—R. G.

COOKERY.—"M."—We are puzzled to know what you mean by "modern hints on the generous diet question." Our papers are full of hints on this aspect or that of the diet question which we are always trying to supply. In "The Penny Cookery" you find some seventy dishes, including certainly many generous and acceptable forms of food. Mr. Wright, in "How to Spend Sixpence," has supplied a similar want in another form, the attractive treatment of simple dishes. Miss Tarrant, in her Twopenny Cookery Book, has done this even more elaborately and fully. The "Dietary" (6d.), contains very complete instructions for the preparation of different classes of Vegetarian diet; and Mr. Smith's cookery book at 2s., would suffice you to dine a cabinet minister.

Mr. R. Fairbrother (2, Whitworth Road, Rochdale) writes in reference to a paragraph which appeared in "Chambers's Journal" for February, as to "Permanganate of Potash having cured snake bite in India," and the editor's remark "that there might be here a cure for hydrophobia." He adds, "surely our medical men might try this, but I observe that there have since been fatal cases in which the experiment does not appear to have been made. Smallpox is just now almost epidemic in our Lancashire towns. Why not try this, by injecting a strong solution of the permanganate into the blood, and thus oxidising it rapidly? It seems to me that it might also be used for cases of blood poisoning and in cases where persons have been vaccinated from impure matter. Can you bring this under the notice of somebody who will try it? If tried at first as an experiment in a case which is judged as a fatal one, it could, at any rate, do no harm."

WHEATEN BREAD IN MANCHESTER.—I think Miss Platt (8, Alexandra Road) deserves all our thanks for her excellent brown bread, and I sincerely trust she will keep it up to the mark. I have tried all kinds of whole-meal bread, digestive bread, &c., but have not found any equal to Miss Platt's, which is the nearest approach to the bread we make at home. I think Vegetarians ought to look to this, for the bread that is offered to the public under this name, approaches nearer and nearer to white bread, the suggestions of the London Bread Reform League, affording a good excuse in recommending the use of a wheaten flour from which part of the bran has been removed. I trust Vegetarians will not allow the bread question to drop, but agitate until they get the pure wheat ground down altogether and made into good sound bread having nothing removed from it and nothing deleterious added to it, and can be bought anywhere. Why not make systematic trial of all the bakers professing to supply pure brown bread, and publish in the D. R. the names of those who do so, and Boycott the others who do not supply the genuine article?—R. G.

"Nemo" asks "where ship biscuits, such as described in D. R. for June, 1881, page 129, can be had? He has tried many places, but without success—the kind generally supplied being the ordinary captain's biscuits, almost as white as chalk." He adds "as to the wheat-meal biscuits, I have not been able to find one sample free from animal fat, or a baker who could guarantee his biscuits to be free from such. Surely some one can supply a genuine wheat-meal biscuit free from grease, and such as a rigid Vegetarian may feel no compunction in eating." "J. D." replies, "Such biscuit as made in the Royal Naval Establishments, I have hitherto been unable to obtain from private firms, but I believe that many shipowners supply their crews with bread approaching to that supplied to the Royal Navy; application might be made to some large shipowners in London and Liverpool for the source of their supply of sea biscuit. The Admiralty, or Admiral Superintendent of Portsmouth Victualling Yard, would no doubt order the recipe for making the navy biscuit to be supplied on application. Meantime, unleavened cake, almost equal to the sea biscuit, can be made quickly in any household having a good oven, as follows—pure wheat-meal mixed with soft (rain) water, quickly kneaded and rolled into a cake $\frac{3}{4}$ inch thick and 9 inches diameter, baked quickly in good hot oven. Most of the digestive wheat-meal biscuits of the shops are contaminated with fat."

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 The "Arcadian," Queen Street, Cheapside.
 The Shaftesbury Hall, 36A, Aldersgate St.
 The "Apple Tree," 34, London Wall, E.C.
 LIVERPOOL : 56, Old Hall Street.
 BIRMINGHAM : "Garden" Restaurant and
 Fruit Store, 25, Paradise street.
 BURNLEY : 10, Hargreaves Street.
 MANCHESTER :
 F. Smallman's Café Restaurant, 27, Old
 Millgate, and 3, Cateaton Street.
 Vegetarian Saloon, Pall Mall, & Market St.
 Y.M.C.A. 56, Peter Street (upstairs).
 GLASGOW : M. Waddell's, 42, Argyle Street,
 60, Union Street, and 35, Mitchell Street.
 Arbuckle's Caledonian Restaurant, 6,
 Jamaica Street.
 LEICESTER : 7, Halford Street.
 BRISTOL : Mr. Parker, 11, Lower Maudlin St.

* Additions to these Lists, or corrections of them, will be welcomed.

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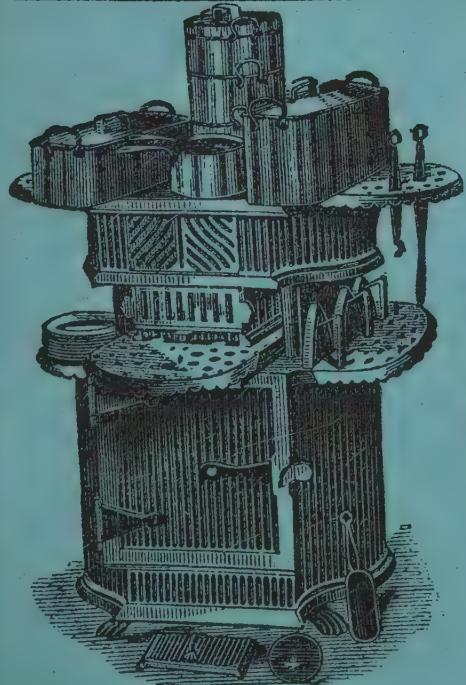
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Bakes wholemeal bread to perfection; see
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 Alfred Hughes, 25, Paradise Street.
 BURNLEY : T. Lomas, 10, Hargreaves Street.
 CAMBRIDGE : The Arcade.
 DERBY : Richard Binns, 19, Market Place.
 DUNOON : J. T. Clark, St. Vincent Buildings.
 GLASGOW : J. Callum, 58, Candleriggs.
 Francis Spite & Co., 26, St. Enoch Square,
 and 35 and 233, New City Road.
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 Street; 116, Main Street, Anderston ; and
 41, Main Street, Gorbals.
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CAMBRIDGE: President, Rev. Professor J. E. B. Mayor, St. John's; Secretary, Mr. M. E. Frank, Ferry Path, Chesterton Road.

DUNDEE FOOD REFORM SOCIETY meets on the first Thursday of each month in the "Imperial Temperance Hotel," Commercial Street, at 8 o'clock.

GLASGOW—SCOTTISH FOOD REFORM SOCIETY: Hon. Sec., Mr. Buchanan, 10, Carrington Street, W.

GREAT HORTON, BRADFORD: Hon. Sec., Mr. Joseph Wilson, Springville.

LEICESTER—VEGETARIAN SOCIETY: Secretary, Mr. L. A. Johnson, Chandos Street.

LIVERPOOL: Hon. Sec., Mr. E. S. Hyatt, 53, Rossett Street, Rocky Lane.

LONDON: THE FOOD REFORM SOCIETY holds discussions at the Franklin Hall, 30, Castle Street East, Oxford Street, W., on the first and third Thursday evenings in each month, at 8 p.m.

WHALEY BRIDGE: Hon. Sec., Mr. Robert Jackson, Post Office.

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LLANDRINDODWELLS, RADNOR: Mr. W. Thomas.

TORQUAY.—Miss Iliffe, 1, Abbey Place.

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HEALTH.

XIII

Pension du Cèdre, near Lausanne, Switzerland, on the shores of the Lake of Geneva; splendid situation; Vegetarian cookery; terms moderate.—L. Cousin, Director:

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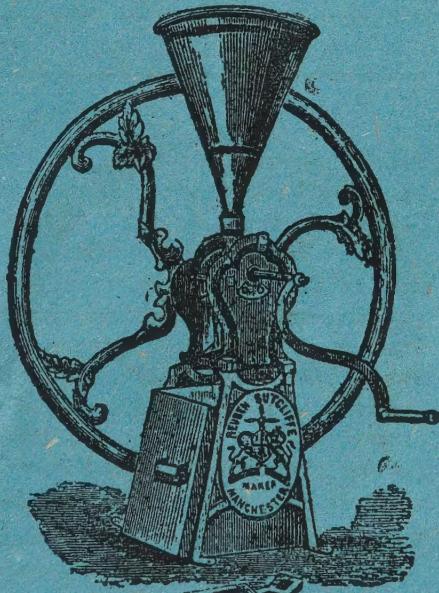
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